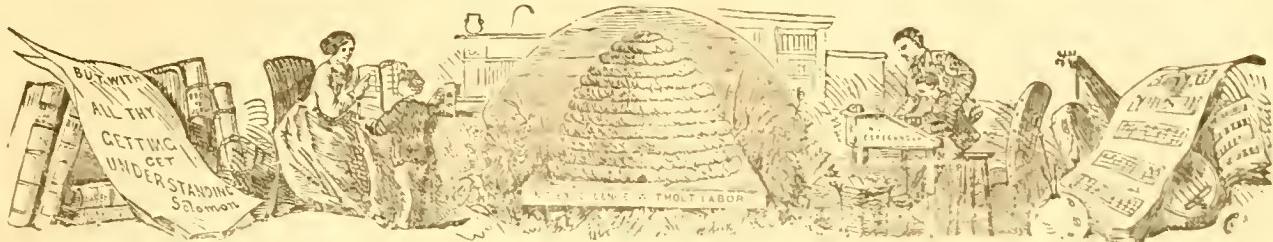


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL XI.

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NO. 7.

WILLIAM PENN'S TREATY WITH THE INDIANS.

MOST of our young readers who are at all versed in the history of our own nation will be able to guess very readily the purport of the picture which we herewith present. William Penn's treaty with the Indians and the general policy which he pursued towards them have been a theme of eulogy for almost two centuries, have afforded subject matter for scores of interesting essays and have been treated upon by some of the best writers who have lived since the days of the settlement of Pennsylvania.

means, he and some fellow students who had also become Quakers, attacked several of the other boys of the school and tore the obnoxious surplice from their backs. For this he was expelled from the university, and punished by his father with a beating. However that did not change his conviction nor dampen his ardor; neither did a tour abroad, on which his father sent him, hoping that thereby his mind would be diverted from religious matters, have the desired effect. On his return he refused "to take off his hat to anybody, not even



William Penn was certainly a very remarkable man. He was the son of an eminent English Admiral, and was born at London, Oct. 14, 1644. He became a convert to Quakerism when quite young, while attending school at Oxford. He took hold of the new faith with so much enthusiasm that he refused to attend the Church of England service or to wear the surplice that the students were required to, and, not content with showing his disrespect for the established church by that

to the king, the Duke of York or the admiral himself." For this he was turned out of doors by his father; but all to no purpose. He continued to preach and publish his doctrines; and although, for doing so, he was twice confined in the London Tower, and served a term of six months' imprisonment in Newgate, for refusing to take an oath at his trial, he continued as firm and unyielding as ever in his religious convictions. After the death of his father, which occurred in 1670, he obtained

a grant from the English government for the territory now forming the State of Pennsylvania, in consideration of a claim for money which his father had held against the government. His design was to make a home there for the persecuted Quakers who might choose to emigrate there, and to establish a government suited to his ideas and principles. He proposed to call the territory Sylvania, on account of its forests, but at the suggestion of the king, Charles II., he added Penn to it, making it, as now known, Pennsylvania.

Penn sailed for America in August, 1683, accompanied by a number of his friends, and on the 30th of November following he held his famous council with the Indian tribes under a large elm tree at Shackamaxon, now Kensington. This is the scene which is portrayed in our engraving. By the wise and liberal course which he pursued with the Indians he won their respect and love, and the treaty of peace which he entered into with them, unlike most treaties with the Indians, was never broken; and it is said, as a consequence, that "not a drop of Quaker blood was ever shed by an Indian."

There is a marked resemblance between the policy pursued by William Penn and that of the Latter-Day Saints, with the Indians. Unlike most other leading colonists of America in that early period, he treated the Indians like human beings, who had rights that he should respect. He had purchased the land from the English government, yet he did not consider that this entitled him to any right to drive the poor Indians from the possessions which were theirs by inheritance. President Young and those associated with him in leading the Latter-Day Saints have always pursued a like conciliatory course with the Indians, considering it more just and humane, and more economical too, to feed the Indians than to fight them.

Then the ideas of William Penn too in regard to government and also of laying out cities were much like those entertained by the leaders of our people. His design for the city of Philadelphia was to have a garden around each house, much the same as the plan that has been followed in laying out the cities and villages of this Territory. To this fact is due the present existence of the beautiful squares of Philadelphia.

Old America.

BY G. M. O.

ANCIENT PERU.

(Continued.)

AT Acarpa are ruins of buildings supposed to have been erected during the times of the Incas, and near by are the pre-Incaean monuments of Quellenata, consisting of a vast number of chulpas, varying in size, and surrounded by walls of rough stones, pierced with doorways. Near the town of Cacha are the remains of the temple of Viracocha. The remains of this building stand on a series of terraces in the centre of a great semicircular arc. Ruins of other structures covering a wide space lie scattered around. The most important part of the ruined temple remaining is a high wall of adobes, erected on a foundation of stone. The height of the wall is sixty feet, showing evidently a building originally three stories in height. "One or two tall columns, built in a like manner still remain and one gable of the building."

Mr. Squires regards these structures as second to none in Peru in interest, architecturally or otherwise, and takes occasion to correct errors in regard to ancient Peruvian architecture that has received the support of Humboldt and Prescott. They and other authors seem to have been surprised to find gables like our own dwellings, and express the belief that they were added after the conquest. "Had those writers visited," says Mr. S., "the southern and central portions of the country they would have found the use of gables and of windows almost universal. Gables are even to be found among the ruins of Grand Chimu, on the coast, where rain seldom falls. Everywhere in the interior the ruins of Inca towns are specially marked by their pointed gables which have almost always one and frequently two windows. These windows were sometimes used as doorways for entrance to the upper or half story of the edifice, and were reached by a succession of flat stones projecting from the walls so as to form a flight of steps."

Twenty miles from Cuzco are the ruins formerly defending the "Pass of Piquillaeta." Here are massive walls of stone, twenty and thirty feet high, pierced by two gateways. The stones are cut with such remarkable precision that no cement is used and the thinnest blade of a knife cannot be inserted between them. Inside the wall are the remains of barracks and guard houses. Leading from the fortress are the remains of a well graded road which takes you to a vast group of ruins, of the ancient and extensive walled town of Mynna. This town was originally laid out with avenues and streets and public squares.

Leaving the valley containing these ruins, the traveler enters the pass of Augostua (the narrows), the heights all around covered with ruined structures of Inca origin, and reaches a point where the city and valley of Cuzco opens on his sight. The situation and description of this famous city with its interesting history and its ruins is familiar to all. Mr. Baldwin says: "Cuzco of the Incas appears to have occupied the site of a ruined city of the olden period." Montesinos supposes the name to be derived from "eoscos," (heaps of earth) which abounded there, and Baldwin supposes that the first Inca found on its site nothing but "eoscos" or heaps of ruins. The Cyclopean remains of the great temple of the sun now form a portion of a convent. Originally the building covered "a circuit of more than four hundred paces," and was surrounded by a wall built of cut stone. Remains of the palace of the first Inca are still in preservation, also the walls of the convent of the virgins of the sun and the palaces of the Incas: Viracoecha, the two Yapanquis, Huayna-Capae and the Inca Rocca. The two rivulets Rodadero and Huatenay, running through the city, were shut in by walls of stone beautifully cut, with stairways descending at intervals to the water. Bridges composed of a single stone, sometimes of two stones, projecting from either side and overlapped by a long stone, are still remaining. Owing to the declivities of the ground the ancient architects resorted to an elaborate system of terracing in order to obtain level areas for their buildings. These terraces are faced with walls slightly inclining inwards, composed of stones of irregular size and countless shapes, accurately fitted together, while the monotony of the wall is broken by niches always narrower at the top than at the bottom. Remains of those walls still attest the mechanical ingenuity of the builders, "not excelled in any of the structures of Greece or Rome, and which modern art may emulate but can not surpass," says Mr. Squires.

The capital of the Inca empire was not defended by walls such as protected some of the ancient Peruvian cities, but it had its citadel built upon a bold headland projecting into the

valley. On this hill, which rises 760 feet above, and is to the north of the city, the Incas erected that gigantic fortress, denominated by the conquerors the eighth wonder of the world. Mr. S. says: "The remarkable feature of the walls of the fortress on its only assailable side is the conformation with modern defensive structures in the employment of salients, so that the entire face of the walls could be covered by a parallel fire from the weapons of the defenders. This feature is not the result in any degree of the conformation of the ground, but of a clearly settled plan. The stones composing the walls are massive blocks of blue limestone, irregular in size and shape, and the work is altogether without doubt the grandest specimen of the style called 'Cyclopean' extant in America. The outside wall is the heaviest. Each salient terminates in an immense block of stone, sometimes as high as the level of the terrace which it supports, but generally sustaining one or more great stones only less in size than itself. One of these stones is 27 feet high, 14 broad, and 12 in thickness. Stones of 15 feet in length, 12 in width and 10 in thickness are common in the outer walls. They are all slightly bevelled on the face, and near the points chamfered down sharply to the contiguous faces. The points, what with the lapse of time, and under the effects of violence, earthquakes and the weather, are now, if they ever were, as perfect as represented by the chroniclers. They are, nevertheless, wonderfully close and cut with a precision rarely seen in modern fortifications. The inner walls (two) are composed of smaller and more regular stones and are also less impressive."

Many parts of this old fortress, called Saesahuaman, ("Gorge thyself, hawk!" or "Fill the falcon!") still remain as perfect as on the day of its construction.

Twenty miles from Cuzco in the valley of Yucay, the Incas had their gardens and baths, in fact their summer residences. In Chinchero, a village situated on one of the two roads leading to those gardens, are very elaborate remains of an ancient palace; and in the vicinity are great sculptured rocks, perfectly enigmatical, the most interesting one representing the figure of a puma or tiger reclining on its side with one of its young in its embrace, as if suckling.

Mr. Squires says, "What at once arrests the attention of the visitor to the Valley of Yucay is the vast system of terraces that lines it on both sides, whenever the conformation of the ground admits of their construction, and of which the so called 'andenes' or gardens of the Inca, form part. These terraces, rising from the broader mass at the edge of the level grounds, climb the circumscribing mountains to the height of from 1,000 to 1,500 feet, narrowing as they rise, until the topmost ones are scarcely two feet broad. The terrace walls are of rough stones, well laid, slightly inclining inward, and of varying height of from three to fifteen feet. Very often an aqueduct, or artificial aqueduct, starting high up some narrow ravine at the verge of the snow, is carried along the mountain sides, above or through the 'andenes,' from which water is taken for irrigation, running from one terrace to the next and carefully distributed over all."

The most elaborate and costly gardens, as well as the most beautiful, were built at the mouth of a gorge o' Mount Calea. Here the rushing torrents are confined in a single channel between walls of stone, and, falling over artificial cascades, irrigate numerous terraces, constructed in almost every conceivable form, in outline, of the square and circle. On one broad terrace, high up among the gardens, commanding a magnificent view of the valley, stood the summer palace of the Incas, only a few of its beautifully cut stones remaining to indi-

cate its site and masterly architecture. It was in the valley of Cuzco, near Lake Titicaca that Peruvian tradition places the beginning of the old civilization. This beautiful valley is the most elevated table land on the continent, the lake being 12,846 feet above the sea level. Near it are some of the higher peaks of the Andes. Were it not within the tropics it would be a region of perpetual snow.

In the year 1859 a lunar calendar of the Incas, made of gold, was exhumed at Cuzco. It is said to be the first discovered in Peru. The figures are stamped upon it and divided into 24 compartments, and appears to have been made for a priest or Inca to wear on the breast.

A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER VII.

IT is now twenty-four hours since we left the Sandwich Islands, and the brave ship is fast approaching the equator or, as the sailors tersely name it, "the line." The only things peculiar at this time are the great heat and haziness of the atmosphere, which make one feel almost too lazy to eat. I hope you will not fall into the same error the old lady did who thought that a long, stout line is pulled taut around the centre of the world to keep it together. I will tell you of a practical joke that was played upon the passengers by the chief officer of the ship in which I at one time sailed down the Atlantic ocean.

Early one morning it was reported among the passengers on board that in half an hour we should cross "the line," which put those who had never crossed the equator in a great flutter of excitement, they rushing to the officers to ask the loan of their glasses, or telescopes, to see the anticipated "line."

It happened that the only one on deck who had a glass was the chief officer, and he most kindly lent his glass for persons to look through. Each one who looked saw the line most distinctly, and hastened off with glee to tell his friends what he had seen. The sailors grinned and roared at the yell, but could not guess how the passengers had been hoaxed. After a while the chief officer called me aside, unscrewed his telescope and showed me a fine straw placed across the glass on the inside. This was what the greenhorns had seen, and of course, when looking through the glass, they saw "the line." Most likely many of them have full faith to this day that they actually saw the equator.

When "crossing the line" is the sailors' great carnival, for then the ship is given up to them for their festivities. King Neptune and his court hold sway, and if any unfortunates are on board who have never before crossed the equator, they are made to pay homage and tribute to Neptune, by standing a liberal supply of grog, or enduring the alternative— a ducking and scrubbing. The sailors who personate Neptune and his court are by no means gentle in their handling, and although it is great fun to the operators and lookers on, the poor subjects have a hard time of it.

Now you young folks must remember that after leaving the equator and proceeding south it gets colder the farther you go, just the same as it does the farther you go north; for the extremes south and north are equally cold.

In looking at a map of the world, and at that part marked the "South Pacific Ocean," you will observe that in the region of the equator this ocean is dotted over with innumerable little islands. These are called, collectively, Polynesia, which means many islands. As we steam along in a south-westerly direction we soon get among these islands, and the captain and his officers have to be very careful where they are going; for, in addition to the islands that are to be seen on all sides, there are others under water and their sites not known by an inexperienced person. The location of these sunken islands can often be told by the frothy nature of the waves as they break over them.

Now, what I am going to tell you is one of the most wonderful things you have ever heard of. Although some of these islands are formed by volcanic action, the majority are built by very small creatures, called polyps, or corallia. You stare, and well you may; for to think that a large island, perhaps twenty or thirty miles in circumference, or even larger, with grass and trees growing on it, and people inhabiting it, should be built by little creatures about a fourth of an inch in length, seems incredible, yet such is the fact. Talk about co-operation, here we have it in perfection; and truly it is one of the finest results ever witnessed of combination of labor.

Think, now, if mites of insects, without reason, sense or soul, can achieve such great results, with unity of action, what cannot our people attain, who are blessed with sense, wisdom, strength, and help of the Almighty, if they only have the *will*, and truly, "where there's a will, there's a way." Must such tiny creatures as these polyps teach mankind a lesson?

Yes, millions of these little things join together and start, by building a firm foundation at the bottom of the sea, and inch by inch they raise their mighty structure until at last it reaches the surface of the water, and their building is ended. These industrious little things are at work all the time, and new islands are appearing and increasing in size.

"But," queries some incredulous boy, "you wouldn't have us believe that the insects build the trees and houses on those islands, would you?"

Not exactly; but it comes about in this way. On the ocean is constantly floating about matter of all kinds, especially sea weed, which is washed by the waves on these barren coral islands, and which, through the action of the sun and water, soon rots and forms a rich loam, or mold; other refuse is washed on to this, and is subject to the same action, and so, in course of time, we have earth on these islands.

One fine morning a flock of birds from some distant isles pass over the islands, and as they caw and chatter to each other, drop some of the seeds they are carrying in their mouths; these seeds strike into the earth and so take root, and quickly increase a hundred fold, and soon we have trees and shrubs, fruits and flowers on the islands.

By and by an inhabitant of a neighboring island takes a fancy to go out fishing for a spell, so he launches his canoe and drifts out on the ocean. He passes familiar islets, and sails heedlessly along until he sees before him an island which is new and strange to him. He lands, and is enchanted with its beauty and abundance of fruit, etc., but finds not a soul upon it. He returns home and tells the news, and soon a company of emigrants is formed, and they start for the new colony, taking with them their domestic animals, etc. Birds, attracted by the vegetation of the new island, are already there in great numbers, and fish have made their homes in the numerous coves and creeks.

The immigrants set to work and build themselves cabins or, "whares;" and, as they increase, divide themselves into villages and tribes, and eventually become a distinct people, with a dialect, or "patois," manners and customs of their own. They see the mighty powers that help and guide them—the water, the sun, the moon, the stars—and these, for want of a better knowledge, they worship, or carve out of the rough rock or tree an image of some fancied great spirit, to which they bow and do reverence. They know not what shame and modesty are, for, like our first parents before their fall, their "eyes are not opened;" but presently along comes the white man, with all his civilizing and Christian influences, and then, truly, "their eyes are opened;" and, having the full benefit of his tuition, they act as he does, and soon we read the sequel—disease and extinction.

(To be Continued.)

THE GOLDMAKERS' VILLAGE.

From Chambers' *Miscellany*.

(Continued.)

As the year passed on, several members of the goldmakers' party came to the schoolmaster, complaining that, though they had attended to all his rules of economy, they were encumbered with old debts, and threatened with expulsion from their houses. Oswald looked carefully into all their accounts. The disorderly and melancholy state in which he found them gave him great trouble; but he toiled through them. He then helped the poor people to reckon up their earnings, their expenditure, and the sums they could contrive to lay by for the payment of their old debts. Some families he helped by finding employment for the young people in the town.

Having, in the course of his reading, learned the nature of savings banks, Oswald thought there was a good opportunity of establishing one in the village. He therefore collected a number of persons, among the rest the members of the confederacy, and explained to them how one of these banks might be set up. All agreed that it might answer, if Oswald would undertake its management. This he very willingly consented to do. The savings bank was begun, and the money which was collected was lent at interest to those who needed it, and who could be trusted.

The getting of interest was a new thing to so many of the villagers, that they became zealous in saving, and were even so economical as to be disposed to rob themselves and their children of necessary food. This suggested to Oswald a new means of economy. He persuaded his mother-in-law, with the help of others, to prepare soup for the poor families, for which they paid a very low price, and so gained food at a great saving of time and expense in fuel and cookery. Soon this plan was found to be so beneficial, and became so popular, that the host of the *Eagle* opened a rival soup-kitchen. This, however, did not succeed well, nor did it deserve to do, for the publican thought only of his own interest. With all their poverty, the Goldenthalers had been famous for their propensity to litigation, and just now the host of the *Eagle* tavern was engaged in a lawsuit about an old oak tree which, he thought, belonged to his land. It had already cost him a thousand guilders; and now he was led on and on until he was compelled to sell his house and fields to pay his lawyers and other creditors. This,

however, brought good to Goldenthal, for the *Eagle* was now shut up, and the *Lion* left alone.

The number of well-doers was now so greatly increased, that Oswald was not exposed to the same ungracious persecutions he once was. Still, there was an old set, confirmed in bad habits and prejudices, who shook their heads at the signs of the times, and said: "'Tis plain the village is going to ruin. There is only one public-house supported. Alas! we once had three!" Oswald reproved their mistake, and told them that the *Lion* and the *Eagle* were ravenous wild beasts that had fed on the substance of the community too long. When Brenzel heard that the schoolmaster had called the *Lion* a wild beast, he was ready to burst with anger, and threatened an action for damages; but Oswald kept out of the claws of the *Lion*.

Good credit was restored to Goldenthal, and a favorable report of the village was spread throughout the neighboring country. The hemp, flax, grain, vegetables, and fruit brought to market from Goldenthal were all so good as to raise surprise; the butter was exquisite and abundant; in short, the village rose so rapidly in public estimation, that the surrounding townspeople jokingly styled it the GOLDMAKERS' VILLAGE.

Some might suppose that Oswald, who was the spring of every good movement among the people, had burdened himself and his good wife with too many offices; but he knew better how to arrange his affairs. He had found out among his pupils, and trained for the service, a youth able to take the greater part of the labor of the school. This young man's name was John Heiter, and, as a teacher, he soon became almost as much beloved by the pupils as Oswald.

The confederacy of the thirty-two stood firm to their principles, and made converts by their examples; but still there were several idle and miserable men in Goldenthal, who arrayed themselves against every improvement; and at the head of these poor creatures stood the host of the *Lion*, the misguided Brenzel. Great was the wrath and vexation of this stubborn man when Oswald and an honest industrious man named Ulrich Stark were elected to fill two vacancies in the board of guardians for the village. But he disguised his anger as well as he could, and paid a visit to Oswald, congratulating him upon his election.

But now, at the first meeting of the guardians, when Oswald and Ulrich Stark proceeded to business, they first demanded a rigid examination of the account-books. Here all was in the greatest disorder. The parish still owed about seven thousand guilders, and of this half was owing to the host of the *Lion*, who received five per cent. interest on the capital he had lent, while he paid only four per cent. for sums he had borrowed from the same funds, which was clearly unjust. Great expenses had been caused by all kinds of trifling visits and little affairs of business, which honorable men would have done gratuitously. In short, the whole of the accounts bore strong testimony against the selfishness and fraud of the late managers of the parish property, and none was so seriously criminated as the host of the *Lion*. Oswald made out such a dark account against this man, that the haughty and despotic Brenzel had to humble himself and supplicate for mercy. But Oswald determined, in justice to the poor, the widows, and the orphans, to refer the whole business to the proper legal authorities, by whom the accounts of Goldenthal parish were scrutinized; and the consequence was, that a warrant was issued against the host of the *Lion*, his goods were seized, and he was condemned to imprisonment.

Oswald was now almost master of the parish; but his position was not an easy one. He had many hard journeys to perform, and much opposition and misrepresentation to endure, before

he could avert the dangers which had threatened the ill-regulated place. His first task was to diminish the burden of the debt still lying upon the people—above six thousand guilders. For this purpose he commenced a valuation of all the land in Goldenthal, that it might be known what were the real circumstances of every parishioner, and what the amount of taxes he ought to pay. He next determined that a better use should be made of the land which was common parish property, and thus he explained his plan to his fellow-parishioners: "You know that this common land is of little service to the poor at present. It is trodden down by the cattle belonging to those who are comparatively rich. This is not fair. Every man in the parish has a right to a share of it; but now those who do not keep any cattle derive no benefit from it. Let us have it portioned out, and fairly cultivated." This proposition was met by murmurs and objections from those interested in unfair usages; but the majority were with Oswald, and the motion was carried. The rich farmers appealed to government against Oswald's innovation, but the only answer they received was: "The common belongs to the parishioners, and not to the cows of Goldenthal; and every peasant may claim his portion, and make use of it as he pleases. You are not so careful to preserve the ancient rights of your parish, as to defend your own selfish practices."

The following spring found a great improvement in the waste land of Goldenthal. Gardens were now blooming where lately the cattle had grazed upon scanty herbage. Hops, beans, hemp, flax, cabbages, potatoes, clover, and corn were flourishing on the newly broken ground. Even the farmers who had opposed Oswald's plan confessed that its result was indeed cheering, for the poor people were becoming more industrious, and paying their old debts. Next, Oswald turned his attention to the forest land belonging to the parish, and called a meeting of the Goldenthalers to consider another new project. He explained to them that he had observed a sad waste of wood in the village. "Other parishes," said he, "consume less of this valuable article for household purposes, because they have public ovens, where one fire does the work of a hundred. Why cannot we follow their example? To burn wood as we do, is to burn gold." Another of the parish-officers observed, that in some villages there were also public washing-houses, which he would recommend to the people of Goldenthal for their convenience and economy. These propositions were approved of by the meeting; and next, Oswald led them to consider for what profitable use they might employ the spare wood, so as to make it help towards the payment of their debts. After some opposition, a good plan was agreed upon; and the profits realized in one year by the erection of public ovens and washing-houses, as well as the economy of fuel, surprised all those who had never before turned their attention to such speculations.

And now, as the parish debt was melting away, and many of the Goldenthalers who had once been clothed in rags showed themselves in decent apparel at the market, the townspeople imagined that not a single beggar was to be found in Goldenthal. But this was too good yet to be true. Some of the old race remained, and refused to be improved. There were still too many who preferred begging to any honorable labor, and even able-bodied men and women were to be found who would not only live by begging themselves, but would marry and bring up children in beggary. Such disorders grieved the heart of Roderick, the new parson, and he had many consultations with Oswald regarding the best mode of remedy. "Unless we remove this great evil," said he, "our prosperity will have a worm at its root, and soon decay."

(To be Continued.)

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, APRIL 1, 1876.

EDITORIAL THOUGHTS.



UR last article under this head spoke of the colonies and their governors. The colonies had the advantage of Utah, even where they did not choose their own governor and did not have the power to negative their laws—they could cut off the salaries of their governors. If a governor refused his assent to laws which the Assembly wanted, they could generally bring him to terms. He had to look to them for his pay. That far he was dependent upon them, and it would be natural that he should treat them with some consideration and courtesy. At one time in New Hampshire a contest arose between the Assembly and the governor. The Assembly had passed a law to which the governor would not give his assent. The contest lasted about three years, but the Assembly carried their point; the governor yielded. Until within forty years in that State neither the governor, nor any of the State officers, except where the constitution fixed a permanent salary, as in the case of judges, had a fixed salary. The Assembly at each session passed a bill for their compensation. You can see, therefore, how much better was the position of the colonies in this respect than is ours.

In a Address from the delegates of the colonies in Congress to the King of Great Britain written nearly two years before the Declaration of Independence, they said: "We might tell of dissolute, weak and wicked governors having been set over us; of legislatures being suspended for ascertaining the rights of British subjects; of needy and ignorant dependents on great men advanced to the seats of justice, and to other places of trust and importance," etc., etc. It was well for them that, having men such as are here described to be their officials, they had the power to keep them, at least partly, in check. We would have found it equally convenient in this Territory to have exercised some kind of restraint over the same class in our midst. But not having any such power, where officials have been disposed to be tyrannical they have felt that they could be so with impunity.

THERE has been many comments made upon the conduct of the people of Utah in forming co-operative societies and in abstaining from patronizing those who seek to strike down their liberties. Our action in this direction has been pointed to by our enemies as an evidence of our wicked disposition, and as a reason why we should be dealt severely with by the government. But the people of the colonies went far beyond what we ever did in this respect.

To obtain a redress of their grievances, which threatened the destruction, as they declared, of their lives, liberty and property, they formed a non-importation, non-consumption and non-exportation agreement. This agreement was formed nearly two years before the colonies declared themselves independent.

They agreed that they would not bring into the colonies from Great Britain or Ireland, any goods, wares or merchandise

whatsoever, nor from any other place any article which had been manufactured in Great Britain or Ireland.

They agreed, also, that they would not bring in any tea; nor any molasses, syrups, coffee and other articles from the British plantations or from Dominica; nor wines and indigo from Madeira, or the Western Islands.

They pledged themselves that from and after a certain date neither they, nor any person for or under them, would purchase or use any tea whatever, or any of the goods, wares or merchandise which they had agreed not to import.

Merchants in the colonies were requested to give orders as soon as possible to their agents and correspondents in Great Britain and Ireland not to ship any more goods to them on any pretence whatsoever; and if any merchant residing in Great Britain or Ireland should, directly or indirectly, ship any goods for America, in order to break this non-importation agreement, and this conduct should be well attested, they agreed to have no farther commercial connexion with such merchant.

Owners of vessels were required to give positive orders to their captains not to receive any such goods on board their vessels, on pain of immediate dismissal from their service.

In order to induce the British parliament to repeal certain acts and parts of acts which they deemed oppressive, they threatened that if they were not repealed by a certain date (Sept. 10, 1775), they would not, directly or indirectly, export any merchandise or commodity whatsoever to Great Britain, Ireland, or the West Indies, except rice to Europe.

It was agreed that if any person did import any goods or merchandise after a certain date that the same ought to be sent back again, or if the owner preferred, be delivered to the committee of the county or town, to be stored until the non-importation agreement ceased, or to be sold under their direction, the owner to receive the first cost and charges only. If, however, any merchandise or goods were brought in after another date which was fixed, they were to be sent back forthwith.

Committees were ordered to be chosen in every county, city or town, whose business it was to attentively observe the conduct of all persons touching this agreement or association. If it should appear that any person violated this agreement, the case was to be forthwith published in the gazette; "to the end, that all such foes to the rights of British-America may be publicly known, and universally contemned as the enemies of American liberty; and thenceforth we respectively will break off all dealings with him or her."

Those of the resolutions, which were adopted in this agreement, are so excellent, and apply so well to the Latter-day Saints, that we copy them entire.

"We will, in our several stations, encourage frugality, economy and industry, and promote agriculture, arts and the manufactures of this country, especially that of wool; and will discountenance and discourage every species of extravagance and dissipation, especially all horse-racing, and all kinds of gaming, cock-fighting exhibition of shows, plays, and other expensive diversions and entertainments; and on the death of any relation or friend, none of us, or any of our families, will go into any farther mourning-dress than a black crêpe or ribbon on the arm or hat, for gentlemen, and a black ribbon and necklace for ladies, and we will discontinue the giving of gloves and scarfs at funerals.

"Such as are vendors of goods or merchandise will not take advantage of the scarcity of goods, that may be occasioned by this association, but will sell the same at the rates we have been respectively accustomed to do for twelve months last past. And if any vendor of goods or merchandise shall sell any such goods on higher terms, or shall, in any manner, or by any device whatsoever violate or depart from this agreement, no person ought,

nor will any of us deal with such a person, or his or her factor or agent, at any time thereafter, for any commodity whatever.

"That all manufactures in this country be sold at reasonable prices, so that no undue advantage be taken of a future scarcity of goods."

This association or agreement was adopted and signed by all the delegates from the colonies assembled in Congress at Philadelphia, on October 24th, 1774. They were fearless men, ardent lovers of liberty, not thinking any sacrifice too great to preserve it. Had they been less than this, they never would have been the chosen instruments to establish freedom upon this land.

Children, there are many lessons to be learned from these sketches of the past. Profit by them. You were born free. All the rights, for which lovers of freedom in all ages have contended, are yours. They cannot be taken away from you without outrage. Remember this.

WE commence in this number of the JUVENILE INSTRUCTOR the re-publication of the History of the Prophet Joseph Smith. This History appeared in former volumes of the INSTRUCTOR, and was read with great interest by young and old. Another class of readers have grown up since its first publication, to whom it will be entirely new, and as there is a great interest being felt at the present in these very important facts, the lectures of Brother Joseph F. Smith having called the attention of the people to this subject we think we cannot better please our readers than by re-publishing this history. The Editor of the JUVENILE INSTRUCTOR has had in contemplation for some time the publication of this History in book form.

But in time for this to all appearance, had not arrived. It is his intention to devote time at an early day to this work, and to amplify and prove that which he has written, and arranging it in a more suitable form for publication as a book. That which he has written has been in simple language to make it easily understood by children. In preparing it for a book, it should be written in a higher style, and yet not so high that children cannot peruse it with interest, and with an understanding of the lesson conveyed in the life of the great prophet whom God raised up to lay the foundation of His work in the last days.

HABITS.—Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

THE INTERNATIONAL EXHIBITION.

(Continued.)

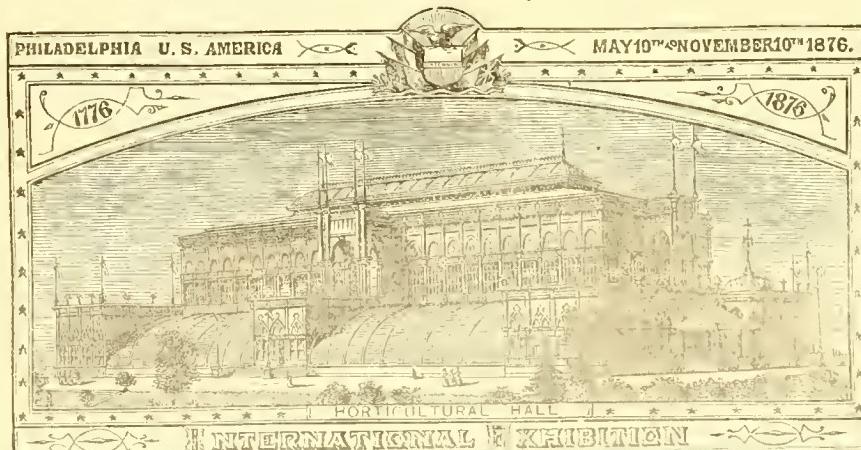
THE getting together of such a vast quantity of material for the International Exhibition must necessarily cause much bustle and confusion, coming as it does from almost every part of the civilized world. The Machinery Hall and its offshoots are pictured by the press as a very pandemonium of iron, wood, brick, stone and mortar, in every conceivable shape and position. Heaped up in the most indiscriminate manner may be seen monstrous castings and forgings, belonging to such mighty engines as steam hammers, rolling mills, etc. One unaccustomed to the movement of such heavy materials and the mechanical helps in the shape of steam cranes would imagine it almost impossible to prepare the exhibition for opening on the 10th of May. There are three of these cranes constantly at work, lifting and moving heavy objects into place. One of these machines grasps up a ten ton piece of iron, and whirls about upon its vertical axis with it to deposit it where it is wanted, or moves off with it hanging from its extended arm with all the ease imaginable.

The following are the foreign governments which have formally accepted the President's invitation to take part in the International Exhibition, and have appointed commissions to superintend the exhibitions of their citizens: Argentine Confederation, Austria, Belgium, Bolivia, Brazil, Chili, China, Denmark, Ecuador, Egypt, France and

Algeria, Germany, Great Britain, Australia and Canada, Guatemala and Salvador, Hawaii, Hayti, Honduras, Hungary, Italy, Japan, Liberia, Mex'co, Netherlands, Nicaragua, Norway, Orange Free State, Persia, Peru, Portugal, Russia, Siam, Spain, Sweden, Tunis, Turkey, U. S. of Colombia, Venezuela.

Of course among such a large number of exhibitors as will represent the industries of so many nationalities a great many wonderful things will be seen. It is intended to notice some of these in these articles, so that our young readers may be enabled to know more about the world we live in and the marvellous doings of man.

There is already one very peculiar exhibit to be seen, made by Mitchell, of Philadelphia, and, as it will give some idea of the kind of things that will be shown, it may be described. It consists of a column erected upon an ornamental pedestal of brick, the whole being about thirty feet high. The plinth, base, a section of the shaft of every four inches, and the members of the capital, are each made of a separate grindstone, the whole being arranged and proportioned so as to form a very handsome column of the Doric order of architecture, every piece—of which there are thirty-six—being a real grindstone, except the plinth, and the upper member of the capital, both of which are square and could not be used for grinding purposes. These grindstones are from every part of the



world where stones are quarried for grinding purposes, and are of every shade of color, the whole forming an object of great beauty and interest, showing the nature of business transactions in this centennial year.

The Horticultural Hall is considered by most persons as the most beautiful of all the buildings; it actually is a model of elegance. It is built principally of colored brick, in a sort of Saracenic style of architecture. It consists of a vast hall in its centre, around which runs a Moorish corridor; outside of this corridor are green houses for rare plants. The great hall is filled with the choicest specimens from all parts of the world. Through the whole there are walks and fountains. No similar buildings have yet been seen on this side of the Atlantic. Those who have not seen Chatsmouth, Kew Gardens, the Crystal Palace and kindred institutions will see the same kind of buildings upon a grander scale, and some of the wonders of floriculture. Forty acres outside of this building are devoted to flower beds and walks. England has 43,000 square feet of space allotted; Germany 10,000; Spain 6,000; Argentine Republic 5,000; France 3,800; and the Netherlands 200. Morocco has a Moorish summer house in this international garden. The view of these flower beds, with the broad walks, as seen from Belmont Avenue, which is terminated by the Horticultural Hall, is the finest of the kind in the world. Great advantage will result from the varied exhibition of plants, as many things will be arranged in such a manner as to give the largest amount of information upon horticultural and floricultural subjects; and, as this part of the exhibition is designed to be permanent the benefit will continue to augment, and the public interest to increase, year after year.

(To be Continued.)

RUNNING AWAY FROM HOME.

BY C. R. SAVAGE.

CHAPTER VII.

ONCE clear of the fair, and out of the town, we began to fear that we had made a wrong step in leaving the tramp. Bad as he was, he was a kind of support to us, poor, little, silly waifs, unable to take good care of ourselves. We had to lean upon somebody, and he was better than nobody.

Tom looked at our position in a hopeless light, and thought we had better return and throw ourselves upon the charity and generosity of Mr. Champ and his associates; but every feeling of my nature impelled me to leave him and his gang and strike out for ourselves. Tom at last consented to my propositions, and we both determined to depend upon our individual exertions.

Thus it is with thousands of people who form wrong associations: instead of rising above the influences of such, they allow themselves to drift down the stream of degradation, and but few determine to battle with circumstances and prove themselves superior to them.

Although we had taken a wrong step, to accomplish a visionary project, it was not right to give up entirely to such influences as surrounded us, especially as our patron hinted occasionally that there were other ways of getting money easier than in the way we were doing it. I think he intended us for darker deeds and a worse occupation than we dared think of; but should any mother's eye see this, let her take warning, and never relinquish her efforts to implant in the minds of her offspring a high sense of honor in all that pertains to the commandment: "Thou shalt not steal." A mother's kind and loving words were at the bottom of our indifference to some projects proposed by the scoundrel to whom we had committed our lives and our "sacred honor." Thank God, a mother's advice prevailed, and carried us safely out of a bad dilemma.

Good by, Mr. Tramp, and all such; we have little to thank you for, very little. Your lessons of life lead to early death, if faithfully followed.

Dirt and misery are the sure inheritance of men and women who put themselves beyond the influence of home and friends.

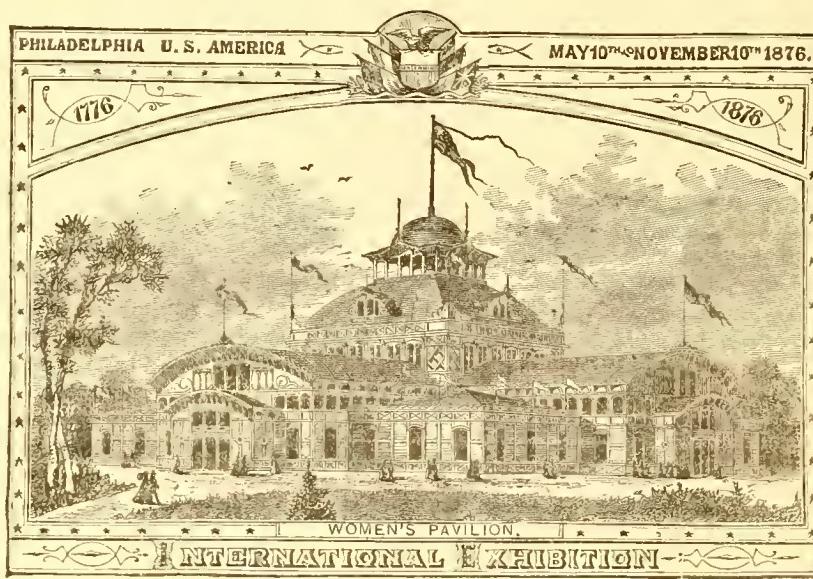
By this time you have probably filled a pauper's grave, unknown and forgotten. Your presence upon earth failed to make happiness where sorrow dwelt; your actions never helped humanity to a higher level. Like an old mule, you lived to eat, drink and die without leaving a mark behind you, or

having accomplished the first useful object in life.

Are there any others now living who resemble the subject of our article? Possibly there are. If so, and our boys and girls know them, give them a wide berth, as you would the water of a poison spring. Seek better associations and more intelligent companions, and you will be sure to improve. But I am digressing.

To tell the truth, our appearance, as prospective millionaires, was sadly against us. Tom told me I looked dirty, and the remark caused me to scrutinize him with a view to ascertaining his condition, and I found he looked the same. The mutual examination proved very unsatisfactory to us, and we determined to wash; for we had discovered that a clean face is a good passport to people's confidence. So we indulged in that luxury in the first duck pond we came to, and without towel and soap, we managed to look a little brighter.

We had started out on a road that seemed more lonely than any we had traveled over—a barren kind of common, without houses, and without accommodations. After counseling together as to what course of life we should follow, we decided to adopt the vocation of public singers, with the great hall of nature to sing in, and any one who would choose to listen as our audience.



Tramp, tramp; no houses, and night wore on; still we kept walking, for where could we stay? We concluded to keep walking until we should find somebody's house.

Towards nine o'clock, or it may have been later, we saw a light, and rejoiced thereat. It was a little old-fashioned inn, on the border of a kind of waste or common, and I made out the sign to be the "Farmer's Rest." There seemed to be a good many persons inside, drinking and carousing; so, hungry and faint, we started the concert, to the utter amazement of the occupants, who wondered at such a sound in such a place, and at such a time of night. I never forgot the songs, and give the names as history. "O Bonny Tawny Moor" was the first, and the second effort was "Happy Land, Happy Land."

By this time one of the drinkers came out and invited us into the great hall. There, on long benches sat the genuine English farm laborers, with long "cow gowns," as they were called, reaching from their necks to their knees, and worked very fancifully on the breast. On the tables were large pewter mugs filled with the indispensable beer. The landlord did not like our appearance, but the lan-lala-dil; and after we had exhausted our stock of songs, she gave us some cold meat and bread, and made our existence sure for that day.

Once over the singing, we had to answer about fifty questions as to whom we were and where we were going; and when we had got through they told us they believed we were little liars and scamps; but the good landlady thought she would venture to give us a bed in the garret when bell time came, notwithstanding. Previous to going to bed we sat around the open fireplace, which was filled with blazing logs, and made ourselves as much at home as we could. The laborers kept on drinking as though their throats were on fire, and most of them were slightly inebriated; which is the polite term for being drunk. One by one they were bundled out of doors by the kind landlord, and when the house was clear we were pointed to an old mattress in the garret, and the door locked upon us for the night.

The reason for locking us in was obvious: we might be little thieves and in league with housebreakers, and when once the inmates were all asleep could admit the burglars to do their midnight work. Our landlord was one of the kind who did not let his "sympathies sway his judgment;" he had given us shelter, but he was keeping watch over us.

The next morning, early, after giving us something to eat, he told us to get right away from his place; and threatened that if he ever caught us again he would hand us over to the constable. He told us to keep on a certain road, because if we did not, we might get lost.

A FAIR OFFER.—Dr. Franklin once made the following offer to a young man:—

"Make a full statement of all you owe, and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, be regular and hearty in prayer, morning and night; attend church regularly every Sunday, and do unto all men as you would they should do unto you. If you are in too neccly circumstances to give to the poor, do whatever else is in your power for them cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts."

Questions and Answers ON THE BOOK OF MORMON.

LESSON CV.

Q.—When Nephi heard these words from the Lord what did he do?

A.—He did not go to his house, but turned around and went forth declaring the word of the Lord.

Q.—When Nephi warned them of destruction what did they do?

A.—They tried to take him and throw him into prison.

Q.—Were they able to do this?

A.—No; he was carried away by the Spirit.

Q.—What did they begin to do?

A.—To have contentions among themselves and to slay one another.

Q.—When was this?

A.—In the end of the seventy-first year of the reign of the judges.

Q.—What occurred in the next two years?

A.—These contentions increased and there was war throughout all the land.

Q.—What did Nephi desire of the Lord when he saw these wars?

A.—He asked that the contentions might cease and a famine come upon the land?

Q.—Did the Lord answer his prayer?

A.—Yes; and the famine lasted two years.

Q.—When the people saw that they were likely to perish what did they do?

A.—They desired to repent, and requested Nephi to pray that the famine might be turned away.

Q.—Did Nephi do as they wished?

A.—Yes; and the Lord caused rain to descend and the grain and fruit to grow.

ON THE BIBLE.

Q.—Why was Saul afraid of David?

A.—"Because the Lord was with David and had departed from Saul."

Q.—What did Saul then do with David?

A.—He removed him from him, and made him captain over a thousand."

Q.—What did David then do?

A.—"He went out and came in before the people."

Q.—How did David conduct himself?

A.—"He behaved himself wisely in all his ways, and the Lord was with him."

Q.—This made Saul afraid, but what effect did David's conduct have on all Israel and Judah?

A.—They loved him.

Q.—What then did Saul say unto David?

A.—"Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles."

Q.—What did Saul say to himself when he made this proposition to David?

A.—"Let not mine hand be upon him, but let the hand of the Philistines be upon him."

Q.—What did David say unto Saul?

A.—"Who am I and what is my life, or my father's family in Israel, that I should be son-in-law to the king?"

Q.—What came to pass at the time when Merab, Saul's daughter, should have been given to David?

A.—"She was given unto Adriel, the Meholathite, to wife."

Q.—Who loved David?

A.—Michal, Saul's daughter.

Q.—When this was told Saul, how did he feel about it?

A.—"The thing pleased him."

Biography.

JOSEPH SMITH, THE PROPHET.

AMONG other subjects which we wish to lay before our young readers is that of Biography, or the history of men and their lives and characters. We feel sure that every boy and girl in this Territory will take pleasure in reading about men and women who have made themselves famous in the world through their virtue and goodness. By reading Biography they can see the steps which men have taken to make themselves useful and great, and obtain many lessons by which they can profit.

First in the list of great and distinguished men who have lived in our time, stands the name of JOSEPH SMITH. We expect our little readers have all heard of him, and know something respecting his life. He was born at Sharon, Windsor county, in the State of Vermont, on the 23rd of December, 1805. Had he lived until the present time he would have been over seventy years of age. He would not have been a very old man even now, for you know many men and women who are smart and active who are much more than seventy years old. He was the fourth child of his parents, he having two brothers and a sister older than himself. When he was about ten years of age his parents moved from Vermont to the town of Palmyra, in the State of New York. They were not wealthy, and were not able to give their children more than an ordinary common-school education. But they taught them to be moral, truthful and industrious, and brought them up, to the best of their ability, in the fear of the Lord.

Some little time after the removal of his father and family to Palmyra the people in that neighborhood became excited upon the subject of religion. They felt that they were sinners, and that they ought to do something to get forgiveness and to please God. There were a great many churches in that country, and all these churches had preachers. These churches were called Presbyterians, Methodists and Baptists, and others were known by other names. Though all these churches professed to believe in Jesus Christ and in the Bible, they were divided one against the other. Their preachers told the people that they were the followers of Jesus and his Apostles; at the same time they, themselves, quarreled with another about the doctrine of Jesus. One said that his church was right; and another said, no, that church is not right; but my church is; and thus they contended, each preacher trying to get everybody to leave other church and join his. Of course this produced great contention and strife. For when the preachers disputed, the people could not agree. Our readers who have been born and brought up in the Church of Jesus Christ of Latter day Saints have never seen anything of this kind. They have never seen two or more preachers quarreling about their churches; one saying that his church was right, and another contradicting him and saying that his church was wrong. In this Territory the people do not contend about religion and about which is the right church. The truth which the Lord has revealed from heaven, by sending His angels to speak with man, has stopped all contention, and united those who have obeyed it and made them one. But Joseph Smith did not have the privileges and advantages when he was a boy that the little boys who live here have.

His parents did not know what your parents know, and they could not tell him what your parents can tell you.

During this time of great excitement Joseph thought deeply on the subject of religion, and he became somewhat uneasy respecting the course which he should take. His father's family believed the Presbyterian faith, and his mother and three of his brothers and one sister joined that church. But he could not tell what to do. The confusion and strife which he saw among these preachers and their churches puzzled him. This is not to be wondered at, for he was very young, and did not have much experience. But he believed the Bible, and knew that it contained more of the words of God than any other book that he could get. So he paid attention to that, and one day, while reading in the epistle of James, he met with the following words in the first chapter and fifth verse: "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him." This passage of scripture came with great power to his heart. He knew that if any person needed wisdom from God, he did; for he could find no one who could tell him what he wanted to know. After thinking upon the subject, he came to the conclusion that he would do as James directs and ask of God. On a beautiful morning, early in the spring of the year eighteen hundred and twenty, when he was in his fifteenth year, he went into the woods alone to ask God for the wisdom which he wanted. In this quiet and lonely place this humble boy, who wanted to know how to please his Heavenly Father, kneeled down to call upon Him. It was the first time in his life that he had ever tried to pray with his voice. Soon after he began, a power took hold of him which bound his tongue so that he could not speak, and made him feel as though he was about to be destroyed. It was the power of Satan which was there to fight with him, and prevent him, if possible, from getting the knowledge which he wanted. Of course Joseph was much frightened, for he did not know what it was; he could not see his enemy; he could only feel him. He did not know as much about the power and wickedness of Satan then as he did afterwards. But he did not give up; he exerted all his powers, and he called upon God to deliver him out of the power of his enemy which had hold of him.

At this moment of great alarm, he saw a pillar of light exactly over his head. It was much brighter than the sun, and it gradually came down until it rested upon him. When it appeared, he found himself free from the enemy which had held him bound. You can all think how happy he must have felt when that wicked power was driven away. As soon as the light rested upon him, he saw two personages standing above him in the air. They had the form of men, yet their brightness and glory were far beyond that of the sun or anything that we can see around us in this world. No man, therefore, can tell another how beautiful and glorious they looked; to understand this he must see their glory for himself. One of them called Joseph by name, and pointed to the other and said: "This is my beloved Son, hear him." Joseph had asked God for wisdom, and his prayer had been heard and was now answered. He had the glorious privilege of beholding the Father and the Son and of being taught respecting the gospel by its great Author.

IDLENESS.—A great writer once said, "If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer, pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity."

THE UNITED ORDER.

WORDS BY HENRY MAIBEN.

MUSIC BY JOS. J. DAYNES.

Moderato:

Piano or
Organ

Song

Hark! the sound goeth forth; 'tis the good shepherd's voice. Ev'ry Saint who is wise will take heed and o -

bey. Let us prove we have wisdom and light, by our choice. As we turn in good faith from our idols a-way.

DUET

Conse - erating ourselves and our strength to the Lord, With our means, and in fact, all that's un - der our care. And u -

niting to - gether with joyful ac - cord In the Order of Zi - on, so charm - ing and fair.

Allegretto:

"Thy kingdom come" should be our prayer, "Thy will be done" our con - stant care That

we may all in cho - rus sing, "We hail thee, Jesus Christ, our King."

Let us love one another, and strive to be one
In our efforts to build up the Kingdom of God;
That His will may on earth and in heaven be done,
Then we'll live without fear of the chastening rod.
We will beautify Zion, our homes we'll adorn,
And we'll cultivate freely choice flowers and fruits;
We'll not muzzle the ox when he treads out the corn,
But with kindness control human beings and brutes.

Oh! how pleasant 'twill be, when we're joined heart and hand,
In our earnest endeavors for mutual good;
For then love, joy and peace will prevail o'er the land,
And the way to be happy be well understood,
And whenever we meet on occasions like this,
To giv - ent to our feelings, to God we'll sing songs;
Realizing that He is the source of our bliss,
And our heartfelt thanksgiving unto Him belongs.

Original Hymn.

SONG.

BY CHAS. W. STAYNER.

Tune:—“Gathering up the Shells from the Sea-shore.”

We'll sing of the Saints in the old world,
Who linger where sin bears the sway;
And we'll tell of the blessings in Zion,
Prepared for all Israel to-day.
Let us sing of the true gospel standard,
The flag which by Joseph was unfurled
With the sound of joy and glad tidings;
Gathering up the Saints from the world.

CHORUS:—Gathering up the Saints from the old world,
Gathering up the Saints from the world;
Oh! we shall be glorified in Zion,
Gathering up the Saints from the world.

Our faith ever will keep increasing.
And our works they shall shine as the day;
For we'll gather the Saints that are weeping,
Still scattered in lands far away.
And the faithful will come with rejoicing,
For the flag of redemption is unfurled;
And we'll sing songs of joy everlasting,
Gathering up the Saints from the world.

The Saints here have promised to gather
The poor and oppressed among men;
Who have harkened to God's chosen servants,
And the gospel of Jesus, their friend.
So we'll fear not the followers of evil,
For soon into darkness they'll be hurl'd,
But we'll glory in God and be faithful,
Gathering up the Saints from the world.

[**NOTE.**—The foregoing song was published in No. 25, Vol. 10, but, through an oversight, the chorus was omitted. For this reason we now re-publish it, with the chorus added.]

SUNDAY LESSONS. FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXX

Q.—How did Joseph cast the evil spirit out of Newel Knight?
A.—He commanded it, in the name of Jesus Christ, to come out of him.

Q.—Did the evil spirit obey him?
A.—Yes, it immediately left him.

Q.—What effect did this have on Newel Knight?
A.—His countenance changed and became natural, and the spirit of the Lord came upon him.

Q.—How many witnessed this miracle?
A.—There were eight or nine grown persons in the house at the time.

Q.—What effect did it have upon them?
A.—They were astonished at the power of God made manifest, and most of them became members of the Church.

Q.—What occurred soon after this?
A.—Joseph returned to Fayette, Seneca Co., New York.

Q.—Was the Book of Mormon in circulation at this time?

A.—Yes, and had been for some time previous.

Q.—What effect did it produce among the people?

A.—It was accounted as a strange thing, as the prophet had said it would be.

Q.—Did Newel Knight ever join the Church?

A.—Yes, and was baptized by David Whitmer the last week in May, 1830.

Q.—What took place on the 1st day of June?

A.—The first conference was held, of about thirty members.

Q.—Were any others present besides members of the Church?

A.—Yes, quite a number.

Q.—What business was done during the conference?

A.—Several were confirmed, and a number were ordained to the priesthood.

OUR PUZZLE BOX.

A PUZZLE.

BY CHARLES REYNOLDS.

In the kitchen and parlor, my whole you may see,
At breakfast and dinner you always use me;
If away from my whole a letter you take,
I then grow on a beast but not on a snake;
Now reduce me again, and 'tis very clear,
Although never seen, I am felt everywhere.

E N I G M A .

BY ROBERT A. URE.

I am composed of 18 letters:

My 18, 4, 16, 5, 10 is an animal;

My 8, 13, 1 is a measure;

My 7, 2, 14, 12 is a favorite dish with some people;

My 3, 17, 9, 11 is a part of a house;

My 6, 15, 4 is a pronoun;

My whole is a Scripture name.

THE answer to the Enigma published in No. 5 is CHARLES SUMNER. We have received correct solutions from John Walton, jun., Mill Creek; John H. Wilson, Lehi; Lucy Stewart, Pleasant Grove; C. F. Watkins, Ogden; Arthur Stayner, jun.; Lou Stayner, Nerva Richards, Farmington; also from E. Stookey and Thos. Wilson, Salt Lake City.

BEAUTY.—What different ideas are formed in different nations concerning the beauty of the human shape and countenance! A fair complexion is a shocking deformity on the Guinea coast; thick lips and a flat nose are a beauty. In some nations, long ears that hang down upon the shoulders are the objects of universal admiration. In China, if a lady's foot is so large as to be fit to walk upon, she is regarded as a monster of ugliness. Some of the aborigines of this continent tie four boards around the heads of their children, and thus squeeze them, while the bones are tender and pliant, into a form that is almost perfectly square, which is not less absurd than the habit of refined ladies of compressing their waists.

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